stand up and let them testify against you! R. Joshua stood up and said: Were I alive and he [the witness] dead, the living could contradict the dead. But now that he is alive and I am alive, how can the living contradict the living?[15] Rabban Gamaliel remained sitting and expounding and R. Joshua remained standing, until all the people there began to shout and say to Huzpith the turgeman,[16] Stop! and he stopped. They then said: How long is he [Rabban Gamaliel] to go on insulting him [R. Joshua]? On New Year last year he insulted him;[17] he insulted him in the matter of the firstborn in the affair of R. Zadok;[18] now he insults him again! Come, let us depose him! Whom shall we appoint instead? We can hardly appoint R. Joshua, because he is one of the parties involved. We can hardly appoint R. Akiba because perhaps Rabban Gamaliel will bring a curse on him because he has no ancestral merit. Let us then appoint R. Eleazar b. Azariah, who is wise and rich and the tenth in descent from Ezra. He is wise, so that if anyone puts a question to him he will be able to answer it. He is rich, so that if occasion arises for paying court[19] to Caesar he will be able to do so. He is tenth in descent from Ezra, so that he has ancestral merit and he [Rabban Gamaliel] cannot bring a curse on him. They went and said to him: Will your honour consent to become head of the Academy? He replied: I will go and consult the members of my family. He went and consulted his wife. She said to him:

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(1) Because he seems to put himself on a level with him.

(2) This also is a sign of pride. Or perhaps, because he seems to be bowing down to him (Tosaf.).

(3) I.e., he says, 'Peace upon thee' simply instead of 'Pace upon thee, my master'.

(4) Omitted by Alfasi and Asheri.

(5) Have you laid aside all work, since you said the Sabbath Tefillah so early? Lit., 'have you made the distinction' (sc. between weekdays and Sabbath)?

(6) An act forbidden on the Sabbath.

(7) Against bathing and perspiring on Sabbath, v. Shab. 40a.

(8) That work may not be done after saying the Sabbath prayer early on Sabbath eve.

(9) After saying the Sabbath prayer.

(10) It was a dark afternoon, and he said the Sabbath prayer thinking that Sabbath had already commenced.

(11) And since the prayer need not be repeated, work in the case of Sabbath eve ought to be forbidden!

(12) To repeat the Tefillah.

(13) Before evening set in.

(14) Lit., 'masters of bucklers', 'shield-bearers', i.e., great scholars. The Rabbis often applied warlike terms to halachic discussion.

(15) I.e., how can l deny that I said this?

(16) Lit., 'interpreter', the man who expounded the ideas of the teacher to the public. The more usual later name is Amora.

(17) By telling him to appear before him on the Day of Atonement with his staff and wallet. V. R.H. 25a.

(18) V. Bek. 36a.

(19) Lit., 'serve'.

Talmud - Mas. Berachoth 28a

Perhaps they will depose you later on. He replied to her: [There is a proverb:] Let a man use a cup of honour[1] for one day even if it be broken the next. She said to him: You have no white hair. He was eighteen years old that day, and a miracle was wrought for him and eighteen rows of hair [on his beard] turned white. That is why R. Eleazar b. Azariah said: Behold I am about seventy years old,[2] and he did not say [simply] seventy years old. A Tanna taught: On that day the doorkeeper was removed and permission was given to the disciples to enter. For Rabban Gamaliel had issued a proclamation [saying]. No disciple whose character does not correspond to his exterior[3] may enter the Beth ha-Midrash. On that day many stools[4] were added. R. Johanan said: There is a difference of opinion on this matter between Abba Joseph b. Dosethai and the Rabbis: one [authority] says that four hundred stools were added, and the other says seven hundred. Rabban Gamaliel became